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(5.) [1] τὰ δὲ κεφάλαια τῆς κατὰ μέρος ἀγνοίας ἐχερίσθη παρ᾽ αὐτοῖς τὸν τρόπον τοῦτον. [2] μετὰ γὰρ τὴν προειρημένην ἦταν εὐθέως ἐγκαταλιπόντες τοὺς Αχαιοὺς προσένεμαν (4.) [1] The Boeotians had long been in a very depressed state, which offered a strong contrast to the former prosperity and reputation of their country. [2] They had acquired great glory as well as great material prosperity at the time of the battle of Leuctra; but by some means or another from that time forward they steadily diminished both the one and the other under the leadership of Abaeocritus; [3] and subsequently not only diminished them, but underwent a complete change of character, and did all that was possible to wipe out their previous reputation. [4] For having been incited by the Achaean to go to war with the Aetolians, they adopted the policy of the former and made an alliance with them, and thenceforth maintained a steady war with the Aetolians.

[5] But on the Aetolians invading Boeotia, they marched out with their full available force, and without waiting for the arrival of the Achaean, who had mustered their men and were on the point of marching to their assistance, they attacked the Aetolians; [6] and being worsted in the battle were so completely demoralized, that, from the time of that campaign, they never plucked up spirit to claim any position of honor whatever, and never shared in any enterprise or contest undertaken by the common consent of the Greeks. [7] They devoted themselves entirely to eating and drinking, and thus became effeminate in their souls as well as in their bodies.

(5.) [1] Such were, briefly, the steps in the degeneracy of Boeotia. [2] Immediately after the battle just mentioned they abandoned the Achaean and joined the Aetolians. [3] But on the

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[7] Αὐτάνογος μετὰ τὸν Δημήτριον θάνατον ἐπιτροπεύσας Φιλίππου, πλέων ἐπὶ τινας πράξεις πρὸς τὰς ἐςχατίς τῆς Βοιωτίας πρὸς Λάρυμναν, παραδόξου γενομένης ἁμπότεος ἐκάθανε τοῖς ἔξηρον αἰ νῆς αὐτοῦ. [8] κατὰ δὲ τὸν καιρὸν τοῦτον προσπεπτοκύις φήμης ὅτι μὲλλει κατατρέχειν τὴν χώραν Αὐτίγονος, Νέων, ἱππάρχον τότε καὶ πάντας τοὺς Βοιωτοὺς ἱππέες μεθ’ αὐτοῦ περιαγόμενος χάριν τοῦ παραφυλάττειν τὴν χώραν, ἔπεγένετο τοῖς περὶ τὸν Αὐτίγονον ἀπορουμένους καὶ δυσχρηστομένους διὰ τὸ συμβεβηκός, [9] καὶ δυνάμενος μέγαλα βλάψαι τοὺς Μακεδόνας ἐδοξε φείσεσθαι παρὰ τὴν προσδοκίαν αὐτῶν. [10] τοῖς μὲν οὖν ἄλλοις Βοιωτοῖς ἱρεσκὺ τοῦτο πράξας, τοῖς δὲ Θηβαίοις οὐχ ὄλος εἰσδόκει τὸ γεγονός. [11] ὁ δ’ Αὐτίγονος ἐπελθοῦσις μετ’ ἄλλον τὴς πλήμης καὶ κοψιθεινόν τῶν νεῶν, τοῖς μὲν Νέωνι μεγάλην ἔχει χάριν ἐπὶ τῷ μή συνεπετεθέσθαι σφῆς κατὰ τὴν περιπέτειαν, αὐτῶς δὲ τὸν προειμένον ἐτέλει πλούν εἰς τὴν Ἀσίαν. [12] διὸ καὶ μετὰ ταῦτα, νικήσας Κλεομένη τὸν Σπαρτιάτην καὶ κύριος γεγονός latter presently going to war with Philip's father Demetrius, they once more abandoned the Aetolians; and upon Demetrius entering Boeotia with an army, without attempting resistance they submitted completely to the Macedonians. [4] But as a spark of their ancestral glory still survived, there were found some who disliked the existing settlement and the complete subservience to Macedonia: [5] and they accordingly maintained a violent opposition to the policy of Ascondas and Neon, the ancestors of Brachylles, who were the most prominent in the party which favored Macedonia.

[6] However, the party of Ascondas eventually prevailed, owing to the following circumstance. [7] Antigonus (Doson), who, after the death of Demetrius, was Philip's guardian, happened to be sailing on some business along the coast of Boeotia; when off Larymna he was surprised by a sudden ebb of the tide, and his ships were left high and dry. [8] Now just at that time a rumor had been spread that Antigonus meant to make a raid upon the country; and therefore Neon, who was Hipparch at the time, was patrolling the country at the head of all the Boeotian cavalry to protect it, and came upon Antigonus in this helpless and embarrassed position: [9] and having it thus in his power to inflict a serious blow upon the Macedonians, much to their surprise he resolved to spare them. [10] His conduct in so doing was approved by the other Boeotians, but was not at all pleasing to the Thebans. [11] Antigonus, however, when the tide flowed again and his ships floated, proceeded to complete the voyage to Asia on which he was bound, with deep gratitude to Neon for having abstained from attacking him in his awkward position. [12] Accordingly, when at a subsequent period he conquered the Spartan Cleomenes and

(6.) [1] τὰ δὲ κοινὰ τῶν Βουιτῶν εἰς τοσαῦτην παραγεγονεῖ κατακλῆσαν ὅταν σχεδοῦν εἴκοσι καὶ πέντε ἑτῶν τὸ δίκαιον, μὴ διεξερχόμενο παρ᾽ αὐτοῖς μήτε περὶ τὸν ἄδειαν συμβολάσων μήτε περὶ τῶν κοινῶν ἐγκλημάτων. (…) [5] ὁμολογουμένως τούτους δ᾽ ἡγαλούθησε καὶ έτερος ζῆλος σῶρες ἑπτάχις, οἱ μὲν γὰρ ἄτεκνοι τὰς οἰκίας οὐ τοῖς κατὰ γένος ἐπιγενομένοις τελευτώντες Ἀπέλειπον, ὅπερ ἦν ἐθος παρ᾽ αὐτοῖς πρότερον, ἀλλ᾽ εἰς εὐχαίριας καὶ μέθας διετίθεντο καὶ κοινὰς τοῖς φίλοις ἐποίοισι. [6] πολλοὶ δὲ καὶ τῶν ἐγχόντων γενεάς ἀπεμέριζον τοῖς συστήσεις τὸ πλεῖον μέρος τῆς οἰκίας, ὅταν πολλοὺς εἶναι Βουιτῶν οἷς ὑπήρχε διόπολου τὸν μηνός πλείον τῶν εἰς τὸν μήνα διατεταγμένον ἡμερῶν. [7.] [2] ἐν γε μὴν τοῖς ἐξής οὐ διεῖσθαν, ἀλλ᾽ ἐδυσσερ ἐπιτήδεους ἀνταπόδουσιν ἢ τῆς ποιουμένης ἀνταπόδιστος ἐδόξην αὐτοὺς ἐπεμβάνειν: ὑπὲρ ὅν ἡμέρας ἐν τοῖς ἐξής ποιοῦντος μνήμην. — [3] διὶ οἱ πολλοὶ πρόφασιν μὲν εἶχον τῆς πρὸς Ῥωμαίους ἀλλοτριότητι τὴν ἐπαναφέρειν τὴν Βραχύλλην καὶ τὴν στρατεύουσι, ἢ ἐποίησατο became master of Lacedaemon, he left Brachylles in charge of the town, by way of paying him for the kindness done him by his father Neon. This proved to be the beginning of a great rise in importance of the family of Brachylles. [13] But this was not all that Antigonus did for him: from that time forward either he personally, or king Philip, continually supported him with money and influence; so that before long this family entirely overpowered the political party opposed to them in Thebes, and forced all the citizens, with very few exceptions, to join the party of Macedonia. [14] Such was the origin of the political adherence to Macedonia of the family of Neon, and of its rise to prosperity. [6.] [1] But Boeotia as a nation had come to such a low pitch, that for nearly twenty-five years the administration of justice had been suspended in private and public suits alike. (…) [5] To these evils was added another unfortunate fashion. It became the practice for those who died childless not to leave their property to the members of their family, as had been the custom of the country formerly, but to assign it for the maintenance of feasts and convivial entertainments to be shared in by the testator’s friends in common; [6] and even many who did possess children left the larger part of their property to the members of their own club. The result was that there were many Boeotians who had more feasts to attend in the month than there were days in it. [7.] [2] But in the succeeding period they did not escape in the same way. Fortune, on the contrary, see-med determined to make them pay for their former good luck by a specially severe retribution, as I shall relate hereafter. . . [3] Many of the Boeotians defended their alienation from the Romans by alleging the assassination of Brachylles,
Titos épì Koróniain dià tòus ἐπιγνωμένους φόνους ἐν ταῖς ὄδοις τῶν Ρωμαίων, [4] tì δ’ ἀληθεία καχεκτοῦντες ἤσαν ταῖς ψυχαῖς διὰ τὰς προειρημένας αἰτίας. [5] καὶ γὰρ τοῦ βασιλέως συνεγγίζοντος εξῆσαν ἐπὶ τὴν ἀπάντησιν οἱ τῶν Βοιωτῶν άρξαντες: συμμιέζαντες δὲ καὶ φιλανθρώπως ὁμιλήσαντες ἦγον αὐτὸν εἰς τὰς Θήβας. — and the expedition made by Flamininus upon Coronea owing to the murders of Romans on the roads. [4] But the real reason was their moral degeneracy, brought about by the causes I have mentioned. [5] For as soon as the king approached, the Boeotian magistrates went out to meet him, and after holding a friendly conversation with him conducted him into Thebes. . . . [Transl. by E.S. Shuckburgh]

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12. Ἐνεσθεν εἰς Θῆβας στάδια πάντα καὶ ἐπίπεδα. Ἡ δὲ πόλις ἐν μέσῳ μὲν τῆς τῶν Βοιωτῶν κεῖται χώρας, τὴν περίμετρον ἔχουσα σταδίων ὁ. πάσα δ’ ὀμαλή, στρογγυλή μὲν τοῖς σχήματι, τὴν χρώσι δὲ μελάγγειον, ἀρχαία μὲν οὔσα, κανῖνδος δὲ ἑρμημοτιμημένη διὰ τὸ τρίς ἡδή ὅς φασίν αἱ ἱστορίαι κατεσκάφθαι διὰ τὸ βάρος καὶ τὴν ὑπερφηρανίαν τῶν κατοικοῦντων.

13. Καὶ ἵσποτρόφος δὲ ἐγαθῆ, (…).

14. Ἡ μὲν οὖν πόλις τοιαῦτη, οἱ δ’ ἐνοικοῦντες μεγαλύψυχοι καὶ θαυμαστοὶ ταῖς κατὰ τὸν βίον εὐελπιστίαις: θρασεῖς δὲ καὶ ύπρισται καὶ ὑπερήφανοι πλήκται τε καὶ ἄδαφος πρὸς πάντα ἐξένον καὶ δημότην καὶ κατανοηται παντὸς δικαίου.

15. Πρὸς τὰ ἄμφισβητοῦμενα τὸν συναλλαγ-μάτων οὐ λόγοι συνιστάμενοι, τὴν δ’ ἐκ τοῦ θράσους καὶ τῶν χειρῶν προσαγόντες βιαν, τὰ ἐν τοῖς γυμνικοῖς ἀγώσις γινόμενα πρὸς αὐτοὺς τοῖς ἀθληταῖς βίας εἰς τὴν δικαιολογίαν μεταφέροντες.

16. Διὸ καὶ αἱ δικαία παρ’ αὐτοῖς δί’ ἐτῶν τούλαχιστον εἰσάγονται τριάκοντα. (…)

12. From here to Thebes is 80 stades. The road is smooth and flat. The city lies in the centre of Boeotian territory, and has a perimetre of 70 stades. The city is entirely level, round in shape but dark in colour because of its soil, and although it is an ancient city its layout is more recent, thanks to the three times it has been destroyed, as history shows, on account of the oppressiveness and arrogance of the inhabitants.

13. It is good land for raising horses, (…).

14. This is what the city is like. As for the inhabitants, they are men of gravity who are remarkable for their sanguine outlook on life. They are quick to anger, insolent and arrogant. They’ll fight anybody, making no distinction between stranger or local, and they have nothing but contempt for justice.

15. When it comes to business disputes, they settle them not by debate, but by resorting angrily to physical force, so that their court-room appearances end up resembling the kind of wrestling moves that athletes employ in their matches with each other.

16. As a result, legal cases among the Thebans last for a minimum of thirty years. (…)
Thespaiνις φιλοτιμήσαν μὲν ἐξοσήμαν ὡς καὶ ἀνδρῶν καὶ ἀνδριάντας οὖ θεομηνένους, ἀλλ᾽ ὑδάθης ἑπικοινώνιας ἐπιστήμων. Ἡμᾶς οὖν θεοῦ ἑυπρέπεσται τοῖς ἐν τῇ Ἑλλάδι γυναικῶν.

μαρτυρεῖ Σοφοκλῆς.

Θήβαις λέγεις μοι, τὰς πύλας ἐπιτασσόμους,

οὔ δὲ μόνον τίκτουσιν αἱ θνηταὶ θεοῦς.

25. Ἡ μὲν οὖν Βοιωτία τοιαῦτη. αἵ γὰρ Θεσπιαὶ φιλοτιμῶν μὲν ἐξοσήμαν ὡς καὶ ἀνδρῶν καὶ ἀνδριάντας οὖ θεομηνένους, ἀλλ᾽ ὑδάθης ἑπικοινώνιας. Ἡμᾶς οὖν θεοῦ ἑυπρέπεσται τοῖς ἐν τῇ Ἑλλάδι γυναικῶν. τὸ δὲ φθόνον ἐν Ταναγρᾷ, τὴν φιλονεκίαν ἐν Θεσπαιαῖς, τὴν ὃμηρον ἐν Θῆβαις, τὴν πλεονεξίαν ἐν Ανθεδών, τὴν περιέρησιν ἐν Κορωνίᾳ, ἐν Πλασίαις τὴν ἀλαξονίαν, τὸν πορετὸν ἐν Ὀγχρόστρῳ, τὴν ἀναίσθησιν ἐν Ἀλατρῳ. τὸ δ᾽ ἐκ πᾶσες τῆς Ἐλλάδος ἀκληρήματα εἰς τὰς τῆς Βοιωτίας πόλεις κατέρρυ. ὁ στίχος Φερεκράτους:

ηντερ φρονης εὖ, φεῦγε τὴν Βοιωτίαν. μὲν οὖν τὸν Βοιωτοῦν χώρα τοιαῦτη.

“If you’re smart, get out of Boiotia.”

That’s what Boiotia is like.

(Transl. by J. McInerney)

S3

Ebert 1972, no. 56

Thebes – ca. 300 BC

That as a pancratiast, ὁ Θῆβαι, I defeated the boys at Isthmus, and again, the beardless, me Euankritos: it is through such a stance of attack that this is going to be clearly distinguished, one will say. The Nemean victory, however, was awarded to me among chosen young men and came to the house of my
father Triax. For as among the Hellenes, those who belong to the Dirke are obviously rewarded with the most prizes in their youth.

Ebert 1972, no. 57:
Thebes – 4./ 3. c. BC

[Πατάκιοι κυδαίνων Λυσίξενον, ὃς Νεμεαίωι]
[eίν ἀλ]ςει νίκαι ὑκέος ἐν δολί[χου]
[ἀραι], ἐπεὶ παιδῶν τέλος ἐδραμ[εν· ἱσθ' ὃ τι Θῆβας]
[ἀλκιά] θείων οὐκ ἄμορος στεφ[άνων].

Stand still and praise Lysixenos, who in the holy grove of Nemea won victory in the quick long-run, when the troop of boys raced. Know that the youth of Thebes is not without share in divine crowns.

Ebert 1972, no. 70:
Thebes – 3./ 2. c. BC

[πάμμα]χος ἐν Νεμ[έ]αι νικὼ καὶ τρίς Βασίλεια
[πια]ς καὶ ἀνήρ· καὶ πῦξ τὸν τρίτον [άμφ]θε[θ]εμην·
[θῆ]θεκ δ' ἐμ[π]ομάρχοις Ἀρεώς δορός ἑγεμονεύων

5 Καλλιρόα τοῖς [θε]οῖς.

„Kallirroa (hat dies) den Göttern (geweiht).“ (Übers. v. J. Ebert)

“As a prancatiast I won in Nemea and thrice at the Basilea, as a boy and as a man; and in, too, I was able to put on the third (crown). Leading as the spear of Ares, I fell in front row, me, glorious Athanichos, whom defeated the wild Ares.

Kallirroa (has dedicated this) to the gods.”

S6

Anth. Graec. IX 588 (Alcaeus of Messene?) (= Ebert 1972, no. 67):
Ca. 218

ALCAEUS

Οἴον ὤρης, ὡ ξεῖνε, τὸ χάλκεον εἰκόνι λήμα
Κλεισπομάχου, τοῖν Ελλάς ἐσεῖδε βιαν-
ἀρτι γὰρ αἰματόεντα χερῶν ἀπελύετο πυγμᾶς
ἐντεα καὶ γοργῷ μάρνατο παγκρατίῳ·
tὸ τρίτον οὐκ ἐκόνισεν ἐπώμιδας,
ἄλλα παλαίσας ἀπῆκες τοὺς τρισσοὺς ἱσθμοθέν εἴε τόνους.
μοῦνος δ' Ἑλλάνων τόδ' ἔχει γέρας· ἐπτάπυλοι δὲ
Θῆβαι καὶ γενέτωρ ἐστέφεθ' Ἐρμοκράτης.

ALKAIOY

Even as thou seest, stranger, his stout heart in the bronze image, so Hellas saw the might of Clitomachus. For when he had put off the blood-stained cestus from his hands, he straightway fought in the fierce pancratium. In the third event he fouled not his shoulders in the dust, but wrestling without a fall won
Dr. Sebastian Scharff (CHS/ Mannheim), Improving the Public Image through Athletics. Young Victors in Hellenistic Thebes

*the three contests at Isthmus. Alone among the Greeks he gained this honour, and seven-gated Thebes and his father Hermocrates were crowned.* (Transl. by W.R. Paton)

S7

IG II² 2314, ll. 8-17: Part of a victor list of the Panathenaia

_Athens – 182/81 BC_

άγενείους στάδιον

Ακαστίδας Κλεομνάστου Βοιώτιος

πένταθλον

Ακαστίδας Κλεομνάστου Βοιώτιος

πάλην

Μελαντάς Αρτεμιδώρου Σιλλυμάς

πυγμήν

Βασιλείδης Ηράκλεντος Ἀλαβανδεύς

παγκράτιον

Μένανδρος Μενίππου Αχαιὸς ἄπ' Ἄργους

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